

**Potential Leadership Development**

Jade Nuss

South University

LEA5125-Leadership Ethics, Culture and Politics SU01

Dr. Gary Shelton, MBA

November 20, 2024

Potentially, I can become a leader. As of now, that is an idea which overlaps the existing condition of my persona. By ordering what should be first, the innerworkings of society can be displayed. But the knowledge I comprehend myself with is lacking, because inertia of incentives that nurture self-interest gives organizational behavior a stochastic impression, and so my ethos remains tangled. The problem of universal self-interest is a baseline to develop leadership skills; and this could be actuated eventually. But proactive followership is mutually beneficial as an object of my vision. So, before my persona is understood, extra-personal experiences must be synergized. Refining those cognitive interactions is an experiment with proactive behavior modification. If done consistently; principles, values, and beliefs will result in socially valuable behaviors.

The ecology of leadership styles is perplexing. Hence, the identification of attributes that are consistent with extra-personal metrics are difficult to match with peers that can be defined as leaders. Networks of experiences and feelings are requisites of communication that align social capital to core beliefs. “A careful, attentive path corresponds to an ecological sense of time, honoring all biological connections” (Hawken, 1993, p. 134). The infostructure that interpersonal relationship cultivation occurs in is a material manifestation that resonates through economies of scale. However, moral and ethical communiqué is more like geological ecosystems initiated by self-love and typically result in a sacrifice of energy. Therefore, my personal understanding of leadership must be compared with others by way of research, the results must be aligned, comparisons in styles should be clarified, and insights will be synergized to enhance leadership influence. This is the goal of establishing the kinetics of real value creation from the existing condition of the ecosystems of society.

To begin with, four fundamental principles that define my character must be established. According to Kant (1785), *good will* is dependent on moderation of emotions, passions, self-control, and calm deliberation. The condition of happiness rests on principles which are exercised with reason. Universally practiced beliefs and values are guidelines to personal definitions of at least four fundamental doctrines. For myself, they are:

- Courage
- Resolution
- Perseverance
- Loyalty

The affirmation of goodwill by these principles is not for the achievement of goals but are goods of themselves unanimously. “In the language of many philosophers, ethical duties should be categorical imperatives rather than hypothetical” (Hartman, 2023, p.72). Another way to define characteristics is to compare how a person with opposite principles appears and disappears. How does a coward change a group’s dynamic achievements? In *The Wizard of Oz*, Dorothy inquired what made the lion on her journey a coward. He stated he was born that way (Baum, 1900). The primitive fundamental principles are inconsequential. This yellow brick road to good will is based on faith that OZ exists at all. “Archaic man believes it to be the sun, and civilized man believes it is the eye – so far, at any rate, as he reflects at all and does not suffer from the disease of poets” (Jung, 1933, p. 145). So, my character is merely contained within courage, resolution, perseverance, and loyalty; fundamentally, by faith that roses are red, and violets are blue.

Next, the differentiation of the value of objects and values in themselves must be expressed. If this primitive leader does evolve, core values must be the structure that the façade of civilization is attached to. The break-even point of corrective lenses is a socialist mission that

results in critical blindness of civilizations. As primate capitalists, leading by use of telescopes is like sorcery, too. Visions and missions on the organizational level can be core values, only if they are organized. “Today I just explain it this way: a vision statement says what a company hopes to become, a mission statement says how you’ll do business, and values are the rules you play by” (Lewis, 2012). At the time of budgeting values, estimates of rational and pragmatic happiness creation is beauty that is in the eye of the stakeholder; not the self. Otherwise, compassionate innovations would fail. “When your values are disconnected from the work of the enterprise, you’re sending your people out without a playbook” (Lewis, 2012). To be driven by economic and racial equality has inference of this yellow brick road to actuated good will and spirit by revolutionary means at times that business is occurring and, unfortunately, this play book had been burned at the stake already. “At worst, they conscript the civil rights movement to a counterintuitive strain of American exceptionalism that deflects the structural nature of racial oppression and its afterlife...” (Livingston, 2020, p. 701). Therefore, civil obedience exemplifies the sophisticated capitalist mission and vision. That is value creation at its core and proceeds to lynch the communist bigot at a loss to personal gain from the dungeons of freedom and free will. Hence, rules are broken and mended to heal the spirit of our natural state of artificial progress. The universal death we are not baptized for drives these core beliefs within the bounds of the scholastic realities of leaders and philosophers by correctly identifying the natural potential for good. So, this is why these *cores* are created but cannot be destroyed, and that is why civilized societies are changing their appearance to each other.

Without faith, the material of beliefs exists in a vacuum of chaotic victimization to primitive natural forces. This atomic enlightenment of internal and external people, planets, and organizations are just hypothetical ways that embryonic objects seem to revolve infinitely. The

sacrifice of the concept of infinity as power is out of control and uncategorized. “In the interval between the instructions and revolution, things changed their shape; and in consequence of that change the true question at present is, whether those who would have reformed, or those who have destroyed, are in the right?” (Burke, p. 14). Just because the periodic table contains elements that don’t distribute naturally, policies have deadened interest about existence for the purpose of living documents. The need to end depreciation of existence with faith that infinity could be communicated at all makes the first step a problem from the beginning. Absolute beauty, goodness, and magnitude are transparent. “If you grant my assumption and admit that they exist, I hope with their help to explain causation to you, and to find proof that [the] soul is immortal” (Plato, ca. 399 B.C.E/1954, p. 158). My beliefs are the cause of the kingdom of ends for which there are no leaders anymore. There is no reason to prove this, however, because you are primitive. By admitting that the condition of health is corrupted by the ugliness of sight, some haunting future appears unwillingly, as an inbred god and mortal of our own creation. Peer pressure is communicated through the genocide of opinions about beliefs. “For this extreme unction, it does not heal, but gives way to the disease; but if it does heal, it cannot be extreme unction” (Luther, 1521, p. 253). From any universal existing condition of power, process, and policies, the lunar mental state could connect to economies of scale when the future is infrared, and the past is defined as ultraviolet. Because Plato needed to explain the meaning of Socrates’ core values, the reformation of faith can be aligned to modern business practice and things can embrace nothingness as their primary goal. In essence, beliefs and organizations are oxymoronic (if individuality really exists at all) and understanding is the cause of leadership.

Now, the ability to act on philosophical peer pressure has elemental attributes. The secretive goodwill account that is filled by self-talk about morality and ethics initiates the selfless

journey to goodness driven by imagined manifestations of adversaries. In *The Wizard of OZ*, the traumatic vision of the weather caused a type of mission. Dorthey Style Leadership is defined by “a shared consensus, organized attitudes, structural integration, and psychological exaltation (or group identification)” (Blumer, 1970). Principles, beliefs, and values (PBV) must not conflict with footprints along the yellow brick road to goodwill. The reciprocal of intuitive judgment is a forensic self-evaluation that hears the gossip group cognition and affiliation. Desensitized PBV are not euphonious with this gossip. In Hazel Hall’s *Curtains* (1921, p. 118), the description of hearing ability adds to the sight of the mind.

How can I hold sunlight  
In my hands, like gold,  
And hear the pins of silence  
When my songs are old?

Therefore, PVB must align to walking the walk *and* talking the talk. In context to consequentialism, these acts are done out of necessity in perpetual social injustice and to alleviate suffering through self-love. As stated by Hartman (2023, p. 72),

Utilitarianism is an ethical tradition that directs us to decide based on the overall consequences of our acts. The principle-based framework directs us to act on the basis of moral principles such as respecting human rights. Virtue ethics tells us to consider the moral character of individuals and how various character traits can contribute to, or obstruct, a happy and meaningful human life.

If consensus exists with core PBV essentials, backtracking is inevitable. The fashion of achievement is just primitive activities of societies in evolution. Scarlet fever and Hazel Hall materialized as curtains and healthy eternity. So-called work is motivated by moral and ethical

paralysis because words and actions are equal. Louder actions are perceived as philanthropic. Here, the inner circle of friendships, not idols, will materialize PBV when the moral curtains cure diseases of the heart. “The idols are usually motivated by powerful needs for attention, esteem, and self-actualization. They want and need an audience, and an audience needs them” (Burns, 1970, p. 246). However, the plague that leaders are simply actors makes suffering a finite amount of time in this great comedy end with an infinite amount of crying and *then* those curtains close. For this, there is no need for a cure. My behaviors are elementary and straightforward cacophony toward an advanced leader of baby souls that thrive from attention. These are the elemental foundations which give structure to motivation to behave rationally and act accordingly.

The next task is to align a few leadership theories with these fundamental principles to establish and resolve personified social values. With both random and non-random affiliation to my existing condition, the relationship of transformational and autocratic leadership styles must be articulated. This urgent substantive synthesis of style must align with PBV. “This stream of research holds that high time urgency may evoke a tendency toward autocratic behavior, such that time-urgent individuals tend to favor fast solutions, ignore divergent ideas, and discount alternative points of view to accommodate their need for quick task accomplishment” (Briker et al, 2021, p. 56). If a person’s lifespan isn’t what distinguishes charisma from artificial talent, transformational leadership bridges the gap between the existing condition and the future of all interactions. “It is possible that transactional opinion leaders will appeal to fundamental enduring, and authentic wants, to deeply seated latent needs, and even to followers’ convictions about morality and justice“ (Burns, 1970, p. 285). How society fabricated the interpretation of a

need for a leader is a function of the amount of power they have in their current situation and is what differentiates these two styles of leadership.

When the centralization of power hasn't stifled the progress of social justice, autocratic leaders can facilitate team functioning. For the most part, the effectiveness of a single dominant leader is measured in the performance of the organization and the group's feelings of justice, which may have stagnated, and this doesn't result in revolutionary behaviors or rescind to the previous state of a society. "When members accept the power structure within the team (team power struggles are low), the benefits of hierarchical differentiation (such as high order and role clarity) brought about by autocratic leader behaviors may facilitate a smooth-running, clear, and predictable interpersonal team environment, which is positive for team climate, and thereby for team performance (De Hoogh et al., 2015, p. 689). According to Kant (1785, p.29), unconditional command tends to be attracted to its opposite. The conditions that the tranquility of affirmed leadership leaves a social condition which seems to reincarnate transformational necessity for progress in followers.

In contrast, decentralized power is better suited for a transformational leadership style. "Bass's 'full-range' model of leadership conceptualized transactional leadership as consisting of three dimensions: contingent reward and two forms of management by exception (MBE)" (Anderson et al., 2017, p. 79). The first dimension is pivoted on clarity about expectations in performance from the leader to the followers. The two forms of MBE either actively monitors behaviors or passively corrects followers' actions. Implicit and explicit psychological contracts are a measurement for the dependency of the leader by the followers. According to Anderson (2017, p. 78), the empirical differentiation between transformational and charismatic categories is found through the Multifactor Leadership Questionnaire (MLQ) and the Conger-Kanungo



Scale. The condition of decentralized power seems to indicate PBV articulation had changed the established norms which universal moral and ethical doctrines were primitive solutions for. This supposed ‘dark-side’ of charisma limits the distinction between the MLQ and hierarchical transformations. What may be a disease that acting leaders develop from philosopher peer pressure, causes emulation in followers, and is innately artificial, can potentially be cured, if performance was measured universally. When self-interest, which was caused by social justice, isn’t apparent in a leader’s articulation of values, the radius from these *cores* is measurable. Any attempt to manipulate *a priori* fundamentals would result in loss of power. Without meta-power vacuums, motivations are no longer emulated by leaders. Infinity itself must be re-aligned with team performance for the cycle of research not to negate the organizational cognition process without the need for expediency that is typical of autocratic leadership. Good transactional leaders are socialized, and authoritative narcissists are extinct by their own self-talk.

Looking at Figure 1, I measured my own Grit score, which depicts the power of passion and perseverance. A fear that loyalty and resolution is powerlessness *without* passion, aligned to moderation in Kantian role-models of behavior and universals. This was done to understand the theory of leadership models themselves, and existence in the 80-90% grit category is not a reason to identify with a natural, charismatic, or proven high self-esteem. But on the contrary, I felt as average as any follower of research in social sciences which I have oversimplified. “A theory takes a blizzard of facts and observations and explains, in the most basic terms, what the heck is going on” (Duckworth, 2017, p. 43). However, it helped to define my leadership characteristics as incomplete rationales of PBV as they relate to autocratic and transformation leadership categorizations.

From previous scholastic experiences, I was defined as an autocratic leader by results that measured openness, conscientiousness, extraversion, agreeableness, and neuroticism (See figure 2). The hierarchy of these qualities established an identical twin theory of leader and follower from an ecology of experience and beliefs I manifested with interactions over time. The time-urgent alignment to autocratic leadership definition can be coupled to the high risk of subordinate abandonment and is relative to my self-perception. The achievements of my goals, which were to complete my education, maintain a happy family unit, and change business and society toward sustainable living, have the appearance of an unconscious transition from follower to leader, but the step to transformational leadership does not seem possible. This could be caused by low comprehension of organized citizenship behaviors (OCB) and from the expense of energy for appeasement of performance as a follower of social norms. Despite accomplishing anything, the struggle for approval limits my potential leadership development. “The relations within executive organizations reflect tensions between occupational and family roles. Tensions may also arise from the clash in orientation toward personal goals and orientation toward organizational goals” (Burns, 1970, p. 372). Any perception of psycho-metamorphic tranquility isn’t statistically probable, just because a habit of reverse engineering my tensions about approval as a personal norm typically prevents it.

Finally, to enhance leadership influence and as a starting point for metaphysical progress, the use of similarities and differences with a transformational leader will be compared to my current being. Martin Luther, who is transformational naturally, had a zeal for mission and vision which, theoretically, made him one of the before mentioned mysterious philosophical peers that exert pressure on leaders of today. If there was an MLQ of medieval psychotherapist, he most likely would have scored higher on the Conger-Kanungo Scale for transformation

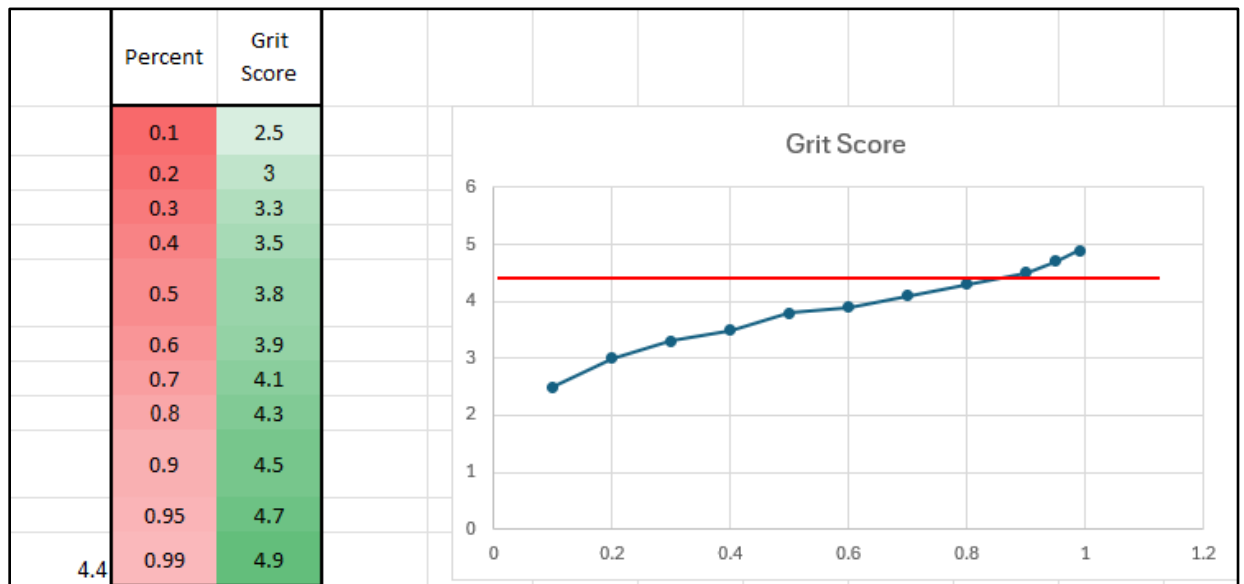
leadership evaluation. Perhaps the force of charisma that emulates progressive advancements of society happen face-to-face only; and faith based post-mortem consequences of behaviors isn't considered delusional by sociologists and atheists, then leader's legacies have materialized by the cultural consequences of OCB. Therefore, Luther and I are similar from the standpoint that technology alters communication. Today, the internet mediates social interactions and during Luther's life, the printing press had a similar effect. "Giddens argued that pre-modern society did not recognize the differences between space and place notions which later became two distinct terms in modern society, in which space means locality requiring the presence of people in communication while the absence of people becomes not essential to space. The invention of writing replaced this face-to-face communication and was able to facilitate the distant communication between people" (Sunesti, 2015, p.301). However, if infinity is not eliminated by space and materialism, the potential face-to-face encounters are not ruled out by deductive reasoning. Pluralistic society have people's values tangled with life and death, where faith is a technical medium, whose definition varies. As an autocratic leader, the urgency to refine the definition of the moderator of communication as a non-technical phenomenon parses the goal of followership toward these face-to-face encounters. Luther, as a transformational leader, simply has more experience quelling religious and political authorities' need for attention.

In conclusion, the key insights that resulted from the research of leadership are based on a conscious maintenance of perceptions from leadership critics. First, zeal dominates and completes PBV communication to society. Next, philosophical peer pressure is the universal superior to account for in modern times. And finally, affirmation of leadership can be the cause of being led by more powerful things unconsciously. "For in the religious order there is scarcely one in many thousands who is not more concerned about his works than about faith, and on the

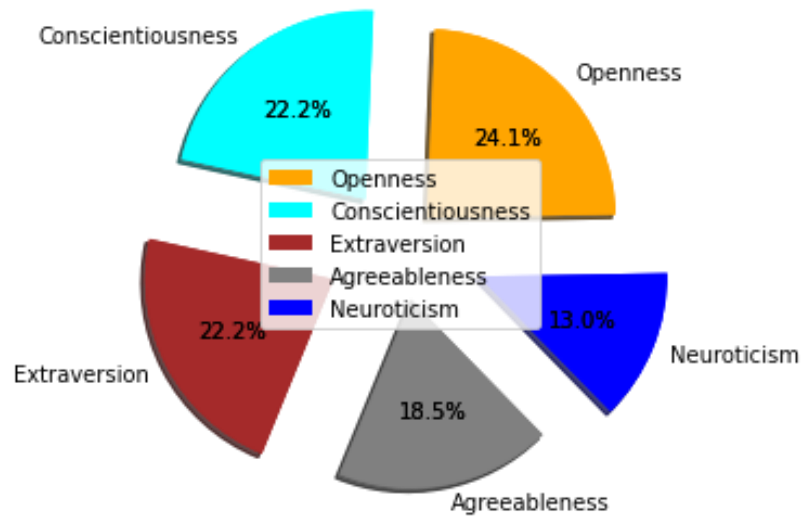
basis of madness, they claim superiority over each other, as being stricter or laxer as they call it” (Luther, 1521, p. 202). Moral disposition should be laxer than ethical principles, but alignment to society creates judgmental mediators of communication and turbulent performance in followers. Mostly, however, losing track of the idea of infinite existence was the cause of society to begin with, and should be appropriated as slightly more important than completion of rubrics that are approved by living peers of leaders. Looking at Figure 3, my urgency to advance to executive leader is poetically defined as technically impossible; and my belief is that some unknown bureaucracy has impeded on the need for reformation of my current condition. The ends can’t always justify the means in rudimentary orientation practice; for now.

**Figure 1**

	Not at all like me	Not much like me	Somewh at like me	Mostly like me	Very much like me	
1. New ideas and projects sometimes distract me from previous ones.	5	4	3	2	1	
2. Setbacks don't discourage me. I don't give up easily.	1	2	3	4	5	
3. I Often set a goal but later choose to pursue a different on.	5	4	3	2	1	
4. I am a hard worker.	1	2	3	4	5	
5. I have difficulty maintaining my focus on projects that take more than a few months to complete.	5	4	3	2	1	
6. I finish whatever I begin.	1	2	3	4	5	
7. My interests change from year to year.	5	4	3	2	1	
8. I am diligent. I never give up.	1	2	3	4	5	
9. I have been obsessed with a certain idea or project for a short time but later lost interest.	5	4	3	2	1	
10. I have overcome setbacks to conquer an important challenge.	1	2	3	4	5	
	15	4	3	12	10	4.4



**Figure 2**



**Figure 3**



## References

- Anderson, M. H., & Sun, P. Y. T. (2017). Reviewing Leadership Styles: Overlaps and the Need for a New ‘Full-Range’ Theory. *International Journal of Management Reviews : IJMR*, 19(1), 76–96. <https://doi.org/10.1111/ijmr.12082>
- Baum, F (1900) *The Wizard of OZ*. Oxford University Press. ISBN 978-0-06-196557-9
- Blumer, H. (1970). *Human Nature and Collective Behavior*. Prentice-Hall, Inc.
- Briker, R., Walter, F., & Cole, M. S. (2021). Hurry up! The role of supervisors’ time urgency and self-perceived status for autocratic leadership and subordinates’ well-being. *Personnel Psychology*, 74(1), 55–76. <https://doi.org/10.1111/peps.12400>
- Chalamet, C., Delikostantis, K., Getcha, J., & Parmentier, E. (2021). *Theological Anthropology, 500 Years after Martin Luther: Orthodox and Protestant Perspectives* (1st ed., Vol. 25). BRILL.
- De Hoogh, A. H. B., Greer, L. L., & Den Hartog, D. N. (2015). Diabolical dictators or capable commanders? An investigation of the differential effects of autocratic leadership on team performance. *The Leadership Quarterly*, 26(5), 687–701. <https://doi.org/10.1016/j.leaqua.2015.01.001>
- Hall, H. (1921). *Curtains*. JOHN LANE COMPANY. <https://ia804500.us.archive.org/15/items/curtains00hallrich/curtains00hallrich.pdf>
- Hartman, L. (2023). *Business Ethics* (6th ed.). McGraw-Hill Higher Education (US). <https://digitalbookshelf.southuniversity.edu/books/9781265810153>
- Hawken, P. (1993). *The Ecology of Commerce*. HarperBusiness. ISBN 0-88730-704-3
- Kant, I. (1785). *Grounds for the Metaphysics of Morals*. HACKETT PUBLISHING COMPANY, INC. ISBN 0-87220-167-X
- Lewis, A. L. (2012). *Leading Through Turbulence: How a Values-Based Culture Can Build Profits and Make the World a Better Place*. McGraw-Hill Learning Solutions. <https://digitalbookshelf.southuniversity.edu/books/9781260460582>
- Livingston, A. (2020). Power for the Powerless: Martin Luther King, Jr.’s Late Theory of Civil Disobedience. *The Journal of Politics*, 82(2), 700–713. <https://doi.org/10.1086/706982>
- Luther, M. (1520). *Three Treatises*. Fortress Press. ISBN 0-8006-1639-1

Plato. (1954). *The Last Days of Socrates*. PENGUIN BOOKS. (Original work published ca 399 B.C.E.)

Sunesti, Y. (2015). MEDIA AND MODERNITY: THE ROLE OF THE PRINTING PRESS IN THE MODERNIZATION OF WESTERN SOCIETY. *Komunika (Purwokerto)*, 5(2), 291–301. <https://doi.org/10.24090/komunika.v5i2.181>